

THE
CROSSE LINED

that it Gall not.

OR, A

SERMON

Preached, Octob. 14.

1657 in Alderman-bury
Church. LONDON.

By *Francis Warham*. M. A. and now
preacher of Gods Word at *Henden* in *Middlesex*.

Rom. 8. 18. *I reckon that the sufferings of this present life, are not worthy to be compared with the glory which shall be revealed in us.*

Non sunt condigne passionēs, Ad prateritam culpam qua remittitur, Ad presentis consolationis gratiam que immittitur. Ad futuram gloriam qua promittitur. Bernard.

LONDON,
Printed by *Thomas Ratcliffe*, for *George Latham*, at the signe of the *Bishops-head* in *Pauls Church-yard*. 1658.

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LONDON,
Printed by J. Smith, for George
Smith, at the Sign of the Ship, in Fleet
Street. 1793.



TO
Mr. Samuel Foot of London
Merchant, living in the Pa-
rish of *Alderman-berry*, And
to Mrs. *Phebe Foot*; his
dearly endeared Wife.

*The Authour of this ensuing Sermon,
wishes conformity to Christ here,
and communion with Christ
hereafter.*

My much honoured friends,

THis Sermon was composed
for my own private concern-
ment.

The death of my dearely endeared
A 2 *Wife*

The Epistle

Wife, gave birth to those conceptions. God hath taken her to weare the crown (*I desire heartily to blesse his Majesty for the good grounds I have, through grace, to believe it.*) He hath left me behind to bear the Cross, and truly it is a smart one.

To contend, is not only folly, but impiety. The Crane, Pliny tells us, never flies against the winde. It is chaffe that flutters in the face of him that fans it.

The corne humbly falls down at his feet.

I have learnt, it is as much my duty to submit to the will of Gods providence, as it is to conform to the will of his precept.

Therefore that I might patiently abide, that which I could not patiently avoid, I made my humble addresses to the Throne of his grace for divine assistance, who delighteth to spread a Table in the wilderness. And by what means and considerations he hath supported me

Dedicatory.

under my present pressure I do here communicate to the world. If any wonder why I have adventured to appear so publickly, (as well they may) considering both the worthlesness of the Author, and the weaknesse of the matter, it is a presumption to be wondered at: Let this speak for me, I can produce sufficient witness to attest it. It was not my own propensity or inclination to it, but it was others importunity did enforce it.

And I had rather the world should condemn me for weakness, than my friends for wilfulness.

The grounds encouraging me under your Patrociny to present this following Discourse to publick view are such as these.

1. Partly your personal worth, which others, unto whom ye are well known, can sufficiently testifie,

2. Partly those many particular favours, both joyntly, and apart vouchsafed to me and mine, which my self could abundantly amplifie, for which I desire

The Epistle

thus to express my gratitude, And let this testimony of my thankfulnesse live when I am dead, and speak me grateful when my self cannot.

3. But especially because of your relation to the matter contained herein.

The maine course unto which the present discourse directs is, to endear our regularly to bear smarting afflictions.

And much honoured Sir,

Hath not the Lord visited you with a very long and sharp dispensation, it is true, the lashes are fallen immediately on the loyns of your dearly beloved yoke-fellow, who for divers years together hath languished under death-threatening infirmities, yet

Though the smart be hers properly, I assure my self it is yours by sympathy. And though you have not the same afflicted communion with her, yet you have the same affected communion.

For if the mother of the possessed child could thus bespeak our blessed Saviour,

Mat.

Dedicatory.

Mat. 15. 22. Lord Jesus have mercy upon me; my daughter is vexed with a devil: *Upon me, Filia malum suum reputat.* Pet. Richard. in Evang. *The daughters torture was the mothers torment; the childs malady was the mothers misery. The mother was like a possessed woman whilest her daughter was possessed. As the relation betwixt the husband and wife is neerer, so certaine I am, the sympathy is stronger.*

Well, not to make the entry so long, when the house it self is so little.

All that I can do is to be an humble Orator at the Throne of grace for you, and I shall not faile to importune the Lord in your behalf daily.

1. *That he would be pleased to grant you to understand the language of this present dispensation, That God would interpret to you his meaning in it, Amos 6. 9. Hear the rod, and who hath appointed it.*

Every crosse doth not only smite, but

A 4

Speak,

The Epistle

*Speak ; But sometimes it speaks so low,
as an ordinary skill cannot understand
it.*

*There are Arcana providentiæ, as
well as Arcana doctrinæ, Mysteries in
providence, as well as in salvation ;
hard texts in Gods works, as well as in
his words.*

*Now I beg of the Lord that he would
unclasp the Book, and shew you what he
intends whilst he contends with you,
Job 10. 2. Shew me why thou con-
tendest with me.*

*2. That the Lord would keep you pa-
tient under it. Keep you I say, this I
must say I have observed, and to the
praise of Gods grace in you, I cannot but
take notice of it, &c. hath in the midst
of your paines, endued you with a great
deal of patience, even in your worst e-
state, I have often seen you to mourn for
your sins, never heard you to murmur
at your sufferings ; I have found you re-
penting often, but repining never ; com-
plaining to God but never complaining
of God.*

Bless

Dedicatory.

Blesse his Majesty for it ; for naturally you and I are like a distempered body, every scratch of a pin makes it to wrangle.

Now the Lord keep you in this gracious frame, and then however you may be in miseries you cannot be miserable.

Deadly poysons are sometimes so mixed, as that in cases they become more wholesome then meat ; so calamities, deadly in themselves, yet tempered with patience, become far better then their contrary delights ; your sicknesse, though long and sharp with it is better then health, though never so sound and sweet without it.

3, That God would better you by it, to benefit by the rod, is as much a fruit of divine grace, as to benefit by the word, outward dispensations cannot better inward dispositions, an unbroken heart may lie under a broken back. Now the Lord give you the blessed fruit of all your afflictions, and make them like a growing Ague, or a warm shoure of raine to a garden

The Epistle

garden of herbs, making you to spring up sensibly in grace, that you may say as Zeno the Merchant, when he suffered shipwrack of all, yet says he, I never made a better voyage, a strange Poradox, yet his sanctified losse proved unto him the greatest advantage.

The Lord give you to say in the close Davids words from Davids experience, it is good for me I have thus been visited.

4. That God would give you deliverance from it, with a deep resignation to his will I beg it, if he see it good, let your health and life yet be continued, if he shall deny that favour.

The Lord grant, as one says well, that all your gripes and paines may be but as the cutting of the stitches, to rip off your old attire, that you may be clothed with the glory of the Saints. And that death it self may be but a dark entry to give you passage into your heavenly Fathers Palace, My deservedly esteemed friends.

If

Dedicatory.

If this poer Sermon be through di-
vine assistance, any wayes helpful unto
your selves, or to the support of any poor
afflicted soul, into whose hands it may
light, my desire is that you would let
God have the praise, and him the pray-
ers, Who is

Your most humble servant

From Henden,

in the work of your souls

Decemb. 28.

1657.

FRANCIS WARHAM.

TO

Deception.

Don't let the world's problems
right in before is that you would. As
affiliated with the world's problems is in
your job as a world's problem of your own
own of the world's problems help of the world's
affiliated with the world's problems is in
your job as a world's problem of your own

[illegible]

2007-10-10

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07.



THE TEXT.

JOB 4. 5.

But now it is come upon thee, and thou faintest, it toucheth thee, and thou art troubled.

IN a calme; when all things are sedate and quiet, it is easie to commend patience unto others, and to perswade them to be quiet under their afflictions. When we are well we can easily give good counsell to them who are sick. So could Job in the verses before my Text. 3. 4. *Behold thou hast instructed many, and thou*

*thou hast strengthened the weak hands.
Thy words have upholden him that was
falling; and thou hast strengthened
the feeble knees.*

But when the lashes fall on our
own loynes, and we come our selves
to be exercised with the sharp sence
and smart of those evils, then to
stand without staggering, when those
windes blow aloft, we finde to be ex-
ceeding difficult :

Job in my Text doth clearly evi-
dence it. *But now it is come upon thee,
and thou faintest, it toucheth thee, and
thou art troubled.*

In this verse you have these two
particulars.

1. *Jobs* case. In these words; *Now
it is come upon thee, now it toucheth
thee.*

2. You have *Jobs* carriage, In
these words, *Now it is come upon thee,
and thou faintest; Now it touch-
eth thee, and thou art trou-
bled.*

1. I will expound the terms.

2. I will propound the truths; All the difficulty in the words (which I confess is not great) lieth in these two termes.

1. What it was that was now come upon him, what it was that touched him.

2. What the meaning of the word is, *Now thou faintest and art troubled.*

1. What it was that was come upon *Job*, that touched him. 1. Those evils, those afflictive evils, which either himself did feare, or which others, whom he had comforted did feelee, fore afflictions are now upon him.

Indeed *Job* was famous for miseries. As wave follows wave on the sea; so one affliction follows upon the heele of another; The clouds returne after the raine. Is the Hebrew proverb; and *Finis unius mali* was but *gradus futuri*. The end of
one

one, the beginning of another evil. *Job* had hardly time to breath in : one storme was past , and he had scarce time to prepare his tackling before another came.

Jobs trials were various , and did light upon all his comforts.

1. His goods , they were plundered by the *Caldeans*, and the *Sabeans*. Now *Bids* *ἐκ* *ἑστ* *Bids*, &c. Life is no life without a livelihood.

2. His children , he suffers in those pledges of dear affection. *Tully* calls children *desideria*, things desirable, *valete mea desideria valete*; Farewel my desires, farewell. It may be the Latine word *Filius* hath been derived from the Greek word *φίλος*, which signifies, Beloved , in these he suffers , he looses not one , but all.

When God toucheth a man in his goods, and in his estate onely , he doth but as it were pare the nailes.

But

But when he toucheth him in his relations, truly he cuts the quick. His body, that comely fabrick, (was as one excellently expresseth it,) rough cast with ulcers, and with sores.

4. No doubt his soul was exasperated with the uncharitable censures and reproaches of his friends. The unkindnesse of a friend, hath much of an enemy.

Scipio had rather *Hannibal* should eat his heart with salt, Than *Lelium* give him an ill word. Thus various and divers were *Jobs* trials. This was *Jobs* case.

2. *Now thou faintest.* The word imports, to be beside ones self, so as not to know either what he sayes, or what he does: So you have the sense of the word rendred in other texts, *Gen.*

47.13. And there was not bread in all the land, for the famine was very sore, so that the land of Egypt, and the land of Canaan fainted by reason

B

of

of the famine; *Insanivit terra propter famem nimiam*: So *Junius* renders it, the land was mad because of the great famine, want of bread in their houses, did cause a dearth of reason in their understandings; So *Jab* was under his great afflictions even beside himself, and for a present plunge did seeme to be beyond the command of his own understanding. Thus you have the Explication of the terms. Now I shall propound the truths, and the doctrines arising from the text are these two.

Observ. 1. That God doth often permit his best and dearest Saints to the forest sufferings. This ariseth from *Jabs* case, *Now it is come upon thee*. It is usually seene, those who have most of Gods heart, do feel most of his hand.

Christ himself who was *sine flagitia*, without sinne, yet was not *sine flagello*, without suffering, shall the natural Olive be pruned, and shall the wilde

wilde Olive escape the husbandmans hand. But this is a common theme, and almost every one can de-claim on it. I shal passe on that point.

Secondly, from *Jobs* carriage: *Now thou faintest*. This is the doctrine,

Obs. 2. It is an hard matter, yea, a very hard matter, for a *Job*, an eminent Saint regularly to bear pinching sufferings.

The bread of affliction, and water of adversity, goes down hardly, even with those who dwell in Christs family: It may be whilest the fire doth onely warme us, we can endure to sit by it, but if it scorch, it is an hard matter for us to keep our seats, and not remove.

Indeed he is hart of Oak right, a Christian one of a thousand, that doth not warp and crack under the heat of this Sun.

In the handy of this point so useful, I shall observe this method.

1. I shall speak to the doctrinal part of it, and therein clear it to your understanding.

2. I will speak to the practical part of it, and therein work it on your affections.

Now in the doctrinal part of it, I shall speak to two particulars.

1. To the Explication of it.

2. To the Confirmation of it.

1. To the Explication. Here I will shew you, what it is regularly to stand under pinching afflictions, see it in three particulars. We bear them regularly.

1. When we bear them sensibly, in opposition to a despising of them.

2. When we bear them quietly, in opposition to two evils.

1. To all inward fretting.

2. To all outward murmuring.

3. When we beare them constantly, in opposition to fainting under them.

them. To touch a little on these particulars.

1. We bear afflictions regularly when we bear them sensibly.

Grace doth not nullifie our afflictions, it doth onely rectifie them, it doth not root up the garden, it doth onely weed the garden; it doth not dry up the fountaine, it onely turnes the streame into the right channel.

We must in our afflictions be apprehensive of the hand of God gone out against us.

We reade of *Naomi*, *Ruth* 1. 13. that having lost her two sonnes, and that by a natural death, yet could say. *It grieues me for my daughters, because the hand of the Lord is gone out against me.*

Job, than whom, who more patient under his sufferings.: yet, than whom, who more sensible of them, when the sad message of his multiplied sufferings came to his eares,

observe his deportment, *Job* 1. 20. Then *Job* arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped. There is a stoical Apathy, a senselesse stupidity, which the Circumcelliones, a sort a primitive Hereticks, highly cryed up, as a vertue. And *Socrates* was wont to say, that a change in his condition should not make a change in his countenance. This *Austin* calls *stuporem morbi*, not *Robur sanitatis*. This is a disease, farre from a well tempered constitution.

It is an ill signe when physick doth not make the patient sick.

Many there are, such is the hardnesse of their hearts, that can beare very sore afflictions stubbornly. To pine is womanish, and to weep is childish: like those Jewes, *Jerem.* 10. 19. This is my crosse, and I must beare it. This is *Miserenda durities non miranda patientia*; these are rather

to be pitied than admired. This insensiblenesse of Gods hand; the Spirit of God interprets a despising of it, *Heb. 12. 5. My son, despise not thou the chastening of the Lord.* This the Lord himselfe accounts as an high provocation, *Jer. 5. 3. I have smitten them, but they have not grieved.* For God to strike upon cold iron: it argus stubbornesse in the childe not to cry when his father whips him, And an evidence it is of a carnal heart, to put that off, which he cannot put away, and when he should be patient to be stupid. We must be sensible of Gods hand, without which we can no more be said to be patient under it, than the stone is, under the weight of the wall that is laid on it. That is the first.

2. To bear afflictions regularly, is to bear them quietly. Sore afflictions must be born with meek dispositions quietly.

1. In opposition to all inward fret-

ting. What though the winds blow,
yet the heart must be calm. A quiet
sea in all weathers.

1. The sanctified judgement, that
must subscribe to the equity of Gods
dispensation, be it never so sharp.
Mauritius the Emperour, when *Pho-*
cas cruelly slew his five children be-
fore his face, uttered not one word,
save these. *Iustus es Domine & iusta*
sunt tua iudicia, Righteous art thou O
Lord, and just are thy judgments. When
they barborously slew his wife, he
said nothing else, but, *Righteous art*
thou, O Lord, &c. And when they cut
his head off from his body, he died
with the same words in his mouth :
A patterne well deserving our pra-
ctise.

Thus did good *Hezekiah*, when a
severe word was spoken against him,
he subscribes to it presently, *Isa. 39.*
8. *Good is the Word of the Lord.* And
good reason we should subscribe to
the equity of Gods proceeding with
us;

us; because his will is the rule of righteousness. He doth not will things, because they are just, but they are therefore just, because he wills them.

2. The renewed will that must accept of the Crosse; be it what it will, and blesse God it is no worse.

Inded the more clear the mind, the more quiet the will.

In every affliction a good heart must be sure to see Gods hand to his receipt, and look upon every Crosse as his portion; by vertue of a divine appointment, *Mat. 16. 24.* *He that will be my Disciple, says Christ, must take his crosse,* but he must not make his Crosse; it must be made to his hand. It is a folly for a traveller to go through a slowe when he may avoid it, or to pray with him in the tragedy, that it may raine down calamities. It was *Tertullians* errour to say afflictions are to be sought for, and desired.

But

But when the will of the Lord doth appear in it, our wills must be silent to Jehovah, and say with our blessed Saviour, *Not my will, but thy will be done.*

To say, this is my Crosse and I must beare it, is, *vox creaturae*, the voice of a creature: But to say, this is my Crosse, and I will beare it, is, *vox Christiani*, the voice of a Christian.

3. The affections they must be restrained, not rage, these impetuous windes must be husht. Indeed the passions of the minde are unruly ever since *Adam* laid the reines on their necks: They are like lime, no sooner cast into the water of affliction, but they boyle sinfully.

But our endeavour must be to bring our passions, anger, sorrow, &c. under the authority of Gods Will, and if they move or stirre irregularly, pray God to bridle them, and by
the

the grace of his Spirit to curb them.

I pray consider, that inwardly to fret at our afflictions, is not onely our sinne, but our torment. He that vexeth when God striketh, strikes himself, when as a quiet submission to the blow, turns it into a kiss, or an embrace.

They that sit down contentedly under any evil, bear it at present with more ease, and in the end finde it in the inventory of their goods, and may with *David*, *It is good for me I have been afflicted.*

2. We must bear them quietly in opposition to outward murmuring. As we must lay a charge upon the heart not to utter a thought, so also a charge must be laid upon the mouth not to speak a word against the Lords proceedings. We may mourne, but not murmur when Gods hand is upon thy back, thy hand must be upon thy mouth. A Christian must not
be

belike the sea, which when the storm is up, foames up mire and dirt; Nor like to crabs, when in the presse, sputter out nothing but soure verjuice. We must not vent hard things against God and his providence. You shall finde the Saints of God of a silent temper. You read of *Aaron*, *Lev. 10. 3. And Aaron held his peace.*

Aaron was under a sad providence, 1. He had lost his two sons. 2. His eldest sonnes. 3. When young without posterity. 4. In the first day of their ministration. 5. In the sight of all the Congregation. 6. By so fearful a judgement, by fire from the Lord. 7. In the act of their sin, which some think was joyned with drunkenness too, and thereupon the prohibition against wine and strong drink follows, *verse 9. Do not drink wine nor strong drink*, so that standers by might justly suspect they went but from fire to fire, from a temporal

poral, to an eternal fire. Yet at this sad dispensation. *Aaron* was dumb, *Audita Dei voluntate file*, sayes *Calvin* on the place. Hearing Gods will in it, he was silent to *Jehovah*: So *David*, Psalme 39. 9. *I held my peace, and opened not my mouth O Lord, because thou didst it.*

A Christian should be *Homo quadratus*, as *Erasmus*, like a dye falling upon a square, which way soever God cast him.

Which way soever the winde of providence blow, a Saint should have such an heavenly dexterity, as to know how to steere his course, and like the reed give way to every gust.

The Nave in the center of the wheele, that moves without violence according to the severall parts of the wheele, and cares not which part be uppermost, or which be lowermost; So should a Saint in all the circumvolutions of his life, comply
with

with the will of God, and quietly demean himself, under various providences. It is the swine that roars when the knife is at his throat, the sheep doth not.

I grant, in our distresses, we may say, as the *Israelites* to *Moses*, we want water. But we must not adde what they did, we must not say, Would to God we had died in the Wilderness. *Numb. 11. 1.* *Israel* murmured, and it displeased the Lord. And no wonder, *Qui in pœnis murmurat, Ferientis iustitiam accusat*, sayes *Isiod.*

He that murmurs thinks he hath some wrong done him, and he that complaines of wrong would be thought more just, than he of whose wronging him he complaines.

As one excellently; He that speaks against the rod, speaks against him that smites with it. And he thinks himselfe more pure than his
Maker

Maker, that speaks against him as a Corrector.

To disapprove any thing which God doth, is to approve our selves before God. And then man is worse than a devil, when he would be better than God. We must bear quietly, in opposition to all inward fretting, and outward murmuring. That is the second.

3. To bear pinching afflictions regularly, is to bear them constantly in opposition to a fainting under them.

A Saint must finde a back to bear, as long as Gods findes a burden to lay on. Though the tale of bricks be doubled, and the furnace be heated seven times hotter, *Phil. 4. 11.* I have learned in all estates (says *Paul*) therewith to be contented; not in one or two estates, but in all estates.

If the bridge be not so broad as the brook, we shall have but an ill-
fa-

favoured passage over it.

We must commend paaience as we do a faire day at night. And say with *Moses*, Deut. 32.4. *His work is perfect, for all his wayes are judgement, a God of truth without iniquity, just and right is he.*

All his wayes are judgement ; not one, but all.

A Christian in his suffering should be like *Jacob* wrastring. The Angel sets one him ; but could not conquer him. The Angel maimes him, and seemes to begin *Esaus* quarrel, strikes him lame, yet like *Phereides* in the story he holds fast. The Angel assays to leave him ; No, sayes *Jacob*, *Thou shalt not go until thou blesse me.* My limbes shall go, my life shall go, but thou shalt not go until thou blesse me. So a gracious heart, when God by his afflictions wrastrles with him ; yet he holds out, and though God should assay to leave him, his desire is, Lord leave not untill thou blesse me, let my suffer-

sufferings be sanctified, rather than removed.

Lord let the winde blow still if I have any chaffe to scatter, let the fire continue burning, as long as I have an drosse to be evapourated. Let the water runne yet more fiercely through the Mill-pool, if I have any lust to be ground into powder. Lord continue the plaister till my ulcer be healed; And let the house fall, so the *Philistines* be destroyed. So Lord, let my health go, my estate go, my relations, &c. so my pride, my passion, my worldlinesse, my wantonnesse, &c. may go also. This is regularly to bear afflictions.

And thus you have the first thing I promised, (*viz.*) the Explanation.

2. Now I come to the Confirmation of the truth.

That it is an hard, yea a very hard matter, for a *Job*, an eminent Saint,

C

Thus

Thus regularly to stand under pinching afflictions. Here I will endeavour two things. I will

1. Prove the *ōn*, that it is so.

2. The *ōn*, and shew you why it is so.

That it is so; this I shall clear by three demonstrations.

1. That we are very apt to miscarry in this case, appears from those many caveats the Holy Ghost gives to us that we take heed we do not, I could instance divers, let on suffice, *Heb. 12.5. My sonne despise not thou the chastening of the Lord, nor faint, when thou art rebuked of him.* Now, what needeth this fence, if we were not in danger to falling into the bogge? Now doth not Christ forbid us to speak an idle word, *Quicquid est otiosum est Criminosum*, says *Chrysost.* Every idle word is a sinful word. And he that tells us we must be accountable for every idle word we speak, would not himself be found guilty.

2. The

2. The second demonstration is taken from the name the Spirit of God gives unto afflictions in sacred Writ. He calls them temptations frequently, *Jam. 1. 2.*

My Brethren, count it all joy when ye fall into divers temptations, (i.) into divers afflictions. Now why are afflictions called temptations; but because, it is very hard not to have the waves in our hearts rise high, when this storm is up.

Difficult it is even for a *Jeb* to hold his integrity, and his holinesse under them. A very hard thing to conquer our selfish inclinations; and humbly and quietly to lie down at Gods feet, in a deep resignation to his will. Therefore called temptations.

3. It appeares even from the examples of the Saints themselves.

The purest water violently stirred, sends forth bubbles; so the best hearts,
C 2 when

when sorely afflicted have yeelded inconsiderate motions, and vented too much sinful infirmity.

Job, as clear a vial as any, yet being shaken by the afflicting hand of God, how much filth appear'd, *Job* 3. 2, 3. *And Job spake and said, Let the day perish wherein I was borne, and the night in which it was said, a man-child was conceived. Let darknesse, and the shadow of death staine it; let a cloud dwell upon it; let the darknesse of the day terrifie it. And so goes on. Jonah* a well rooted tree of righteousness, yet was shaken with these impetuous windes, *Jonah* 4. 8. When his goard withereth, then he fainteth and wishes in himself to die; *It is better that I die then live.* Because his goard cannot live, he will die, and die in a pet. *Moses* as even a spun thread as any, yet makes many a foule snarle; *And speaks unadvisedly with his lips.*

4. Let me add a fourth, it is more
than

than I promised. It is taken for St. Pauls exemption, *Acts 26. 29.* Paul sayes to *Agrippa*, *I would to God that not onely thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds;* Why doth Paul except his bonds? Certainly, because he knew well enough. Those chaines would pinch, and these fetters would gall. Let these serve for the prooffe of the truth.

2. But what may be the reasons, pinching sufferings are so hardly born by eminent Saints. The Reasons are in number four.

1. Because the best Saints are too prone immoderately to let out their affections to their creature enjoyments. Our affections naturally are like the loadstone, which draws iron but stirs not gold; We are apt to make idols of our friends, our relations, our estates; you know what the Apostle affirms of an idol, *1 Cor.*

8.4. an Idol is nothing, but when we make Idols of our comforts, then God makes nothing of them.

God deals with our idolized comforts, as *Moses* with the *Israelites* calf, grindes them to poudre, and removes them from men, when men makes them equal with God.

And then the soule subscribes to the truth of that saying. *Quo plus amas, plus dolebis*. The greatest grief where the heart hath placed the greatest love. The greatnesse of our affection in the enjoyment of them, causeth the greatnesse of our affliction in parting with them.

Jonah takes too much complacency in his Goard flourishing, and that's the reason he faints at his Goard withering.

Ioseph lies too neere old *Jacobs* heart, and therefore he must part. God loves to hide the jewel we too much dote on; and when newes is brought his sonne is dead, old *Jacob* faints,

faints, *He rents his cloaths, puts on sackcloth, and mourneth for his sonne;* and when all his sonnes and daughters rose up to comfort him, *He refused to be comforted, for he said, I will go down to the grave to my sonne mourning,* Gen. 37. 34, 35. This is one reason, immoderate love to our creature-comforts.

But I pray you, Oh you who are Saints, to reflect and a little consider what an horrid act of disloyalty it is, for thee who hast the fulnesse of a God to satisfie thee, to be so disquiet at the losse of a comfort; to be like *Potipbars* wife in a rage, because thou canst not enjoy thy servant, to satisfie thy sinful desires, and to slight the embracements of the Lord Christ, thine husband, to whom thou art with strictest bonds united.

2. The second reason may be; because the best Saints, when under pinching afflictions, are apt to doubt of their interest in divine things.

Doubts are like thistle, weeds indeed yet they do often grow in the richest soil. Doubts are clouds in the skie of the soul, which doth much obnubilate and brighten the darknesse of the Sun of righteousness. And sharpe afflictions are often the vapours that cause them. At such a time the soul is apt to reason, as *Gideon*, *Judg. 6. 13.* *If the Lord be with us, why is all this befallen us? Si amatur, quomodo, infirmatur,* It's *Austins* question concerning *Lazarus*, of whom it is said, *Behold, he whom thou lovest is sick*, if loved, why visited? So the Saints ready to call all in question: If God were mine, and had I an interest in his love would he thus permit me to such bitter afflictions. As sinful hopes tend to confusion, and are the cause of most mens destruction.

So sinful doubts tend to discomfort & are a cause of the Sts. disquietments.

It is the grace of faith that keeps the soul serene and calme in all weathers,

thers; that is a dry house in a rainy day, *John 14. 1. Let not your hearts be troubled, ye beleeve in God, beleeve also in me.* Now if faith stagger, what shall support the soul.

3. Because the best Saints looking upon God, in the glasse of pinthing sufferings, are apt to conceive black thoughts of him; Then he is represented to them as angry.

The *Moabites* looking upon the waters through the reflection of the morning Sunne, the waters appeared unto them ruddy. They seemed to them to be as it were blood. So the best Saints oftentimes, looking upon God through sharp sufferings are apt to conceive bloody thoughts of God. He is angry, wrathful, &c. *Homer* being all clad in his glittering armour, comes in, and suddenly snatches up his childe in his arme. The childe cries out as horribly affrighted, Why so? it was his father that embraced him, was it not? Yes, but
it

it was his father in a disguise; his father in armes; So the Saints, when under sharp sore afflictions look upon God, not as a father, but an enemy, in armes. God is represented in a disguise. And if God frown, who is able to stand?

4. Therefore they faint under sore sufferings, because whilst they have one eye to look upon their afflictions, they want another to look beyond them. We look at such a time onely on the dark-side of the cloud.

Our afflictions many times seeme to runne on the wheeles of meere chance, and that God hath none other meaning than to break us on those wheeles. Yet like those wheeles in *Ezekiels* vision, if we could but look through them, we should see eyes in those wheeles. Had *Jacob*, that afflicted Patriarch, seen Gods designe his sonne *Ioseph* in removing him, how much would he have desired

desired the separation he so much lamented? And how would those captive Jews have rejoiced in *Nebuchadnezzars* furnace, had they but known the furnace was designed onely for a passage up to the Throne in *Babylon*.

Had the mother of *Moses* beene able to see that her son was embarked upon the river, but to be carried to the admiralty of *Egypt*, with what joy, rather then solicitude, would she have rigg'd that little barque she made him? In these cases fire was but to impart its quality of raising upward, not ruining the matter exposed to it, and water, that of supporting, not suppressing that which was subjected to it.

We look upon the launcing of the sore onely; But want an eye to look on the case that followes it.

If a man should come into a Limners shop, and see a picture but halfe drawn

drawn onely, it would affright him, which looked upon in the whole draught, would be comely and beautiful; alas, in our sufferings we look onely on the back-side of our afflictions, and then nothing is seene but smart and paine, and anguish; But could we look thorowly on it, it would appear a bread of black and white, a chequer work of Gods twisting, as well mercy in it as judgement, as well love as anger. We are apt to cry out as those in that disease called *Sudor Anglicus*, The sweating sicknesse in *England*, when the friends of the sick stood by them, striking them over the faces with sprigs of rose-mary to keep them awake. The poor souls faint and full of paine, cried out, *Oh you kill me, you kill me*, when they did it but to keep them awake, for if they slept they died. So when God is upon us in some sore affliction, we are ready to cry out, *Oh Lord, thou killest me, thou kil-*

killst me, when as God doth it for none other end, but to keep us waking least we sleep in our sinnes, and die of our sleep.

Alexipharmacal medicines preserve the heart that the contagion reach not the vital spirits; so looking beyond the crosse, keeps sufferings from the soul, so as not to disquiet us, but wanting an eye to look beyond them, whil'st we look up them, we faint under them.

These are the Reasons of the point, and so much for the doctrinal part. Now I shall speak to the Application.

Use 1. The first Use I shall inferre from this truth will be a Use of caution; and it cautions us to take heed of rash censuring.

If Saints themselves; yea, eminent Saints hardly beare pinching sufferings. Then take heed censuring men to be no Saints; either,

1. Because they lie under sore and grievous afflictions. 2. Or

2. Or else because they do vent much infirmity under them.

1. Doeſt thou ſee thoſe, whoſe endeavour has been to ſteer their courſe according to the compaſſe of Gods Word, and to walk by that rule, yet ſorely afflicted; do not cenſure them wicked becauſe afflicted.

Uſually wicked men ſmite with their tongues, thoſe whom God hath ſmitten with his hand.

When *Shimei* ſaw *Dauids* ſufferings, and how that his ſonne fought both his life and his Kingdome; See how he cries out, *2 Sam. 16. 7, 8. Come out, come out, thou bloody man, and thou ſonne of Belial. The Lord hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the Lord hath delivered thy Kingdome into the hands of Abſalom thy ſon; and behold thou art taken in thine own miſchief, becauſe thou art a bloody man.* This alſo you finde was the Malta-Logick of thoſe barbarous

rous High-landers, who because they see the viper upon *Pauls* hand, conclude him a murderer, such an one as vengeance will not permit to live, *Acts 28.4.* And when the Barbarians saw the venomous beast hang on his hand, They said among themselves, no doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

Yea, Christ himself, because he was stricken, smitten of God, and afflicted, was therefore numbred with the transgressors, *Isa. 53.*

Not only have the wicked, but even good men also stumbled at this stone, *Job 3.* friends, holy men, yet had too much in them of this humour; who from *Jobs* affliction do make this conclusion. *Is not thy wickednesse great, and are not thine iniquities infinite,* *Job 22. 5.*

In other cases we will not argue thus, who will conclude the ground is naught, because it is plowed, or the gold

gold is not good because it is melted, who will say such an one is no souldier because he is wounded, no childe, because he is corrected? *Cujus contrarium verum est.* The quite contrary holds the truest conclusion. *Whom I love, I rebuke, and chasten,* saith Christ, *Rev. 3. 19.* And scourgest every sonne whom he receiveth, *Heb. 12. 6.* Luther was wont to say, he had no greater argument against the Popes Kingdome than this, *Quid si ne cruce regnat,* He had had no Crosse with his Crown.

Do not conclude the Saints greatest sinners, because the greatest sufferers. But if thou who readeest this Sermon be an unconverted sinner, rather conclude as our Saviour would have thee, *Luke 13. 3, 5.* No, *But except I repent, I shall likewise perish.*

As *Lyfymmachus*, who was on a sudden called out of the house in which he was at supper, By his good

Ge-

Genius, as the Heathens call it: so soone as ever he was out, the house fell, and slew all that were therein; *Deus Bone*, sayes he, *Ad quod malum me reservasti?* Good God unto what evil am I reserved, so thou, if thou repent not mayst conclude.

Doth the Saint meet with such foule way that goes to *Canaan*, what must I expect in my travels to *Egypt*? If he who trembles at Christs Word be, thus whipped with rods, surely I who have mocked at his blood. If I repent not, shall be lashed with scorpions.

If he that goeth towards the Sun have his shadow following him, he that runnes from the Sunne, his shadow fleeth before him. So if he that walks with his face towards the Sun of righteounesse have such black afflictions following him. He that goes with his back to the Sunne, his sorrows are before him and he shall be sure to overtake them, if not in

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this

this, yet in the other world. This is the first Caution.

2. Do you see the Saints under pinching sufferings to vent their passionate weaknesses. Do not censure them.

The greatest luminaries are they not sometimes eclipsed?

Abraham who was strong in the faith,

yet sometime equivocates.

David, a man according to Gods own heart, *Feignes himself madde*. *Elias* wishes himself dead in a passion. And *Jonah* professes even to the face of God himself, that he *doth well to be angry, even to the death*.

It is *Chrysostomes* observation concerning wines. The most generous wine, sayes he, hath an insipide taste, an unfavoury gust. The purest and soundest pomgranate hath some rotten kernels; So the best of Saints: much corruption, and when gaged with the piercer of sharp afflictions, may

may vent it, for which if we shall censure them, we shall judge, yea, and condemne the generation of the righteous. That is the first Use.

Use 2. It serves for information in these few particulars.

1. Is it so, that the Saints do so hardly bear sufferings. Oh how hard will it be for a sinner, an unpardoned sinner to stand under the weight of his finnes. If so much bitterness in penal evils. What must there be in sinful evils?

Clementine speaks excellently to this purpose. Is there so much bitterness, *In flagellis, quibus à Deo corripimur.* What is there *in flagitis quibus à Deo separamur?* If so much bitterness in those rods, by which the Saints are corrected by God, How much must there be in those finnes, by which sinners are separated from God, consider a little the comparison betwixt sinful and penal evils.

Item Afflictions, penall evils; they are but derivative evils; sinne is the original evil. There is no print of evil in the world; but sinne was the stamp that made it.

It is a rule, *ipsum in unoquoque genere est perfectissimum*. Every quality is most perfect in its first subject. Heat is first in the fire, therefore it is hottest in the fire. Light is first in the Sunne; therefore it is brightest in the Sunne. So devill is first in sinne; therefore it is most in sinne.

If so much evil in the streame, what is there in the fountaine? If so much in the branch, I pray, what is in the root?

The evil of affliction is but particular, it opposes some particular good; sickness opposes the health, poverty opposes wealth; but sinne is all Catholicon; a universal evil; it must needs be so; because it deprives the soul of God; who is a universal good;

that

that ~~whom~~ ⁱⁿ ~~who~~ ⁱⁿ ~~one~~ ⁱⁿ ~~all~~ ⁱⁿ ~~good~~ ⁱⁿ ~~in~~ ⁱⁿ ~~whom~~ ⁱⁿ ~~dwells~~ ⁱⁿ ~~every~~ ⁱⁿ ~~good~~ ⁱⁿ ~~Rev. 21. 7.~~ ⁱⁿ ~~He~~ ⁱⁿ ~~that~~ ⁱⁿ ~~overcometh~~ ⁱⁿ ~~shall~~ ⁱⁿ ~~inherit~~ ⁱⁿ ~~all~~ ⁱⁿ ~~things,~~ ⁱⁿ ~~and~~ ⁱⁿ ~~I~~ ⁱⁿ ~~will~~ ⁱⁿ ~~be~~ ⁱⁿ ~~his~~ ⁱⁿ ~~God.~~ ⁱⁿ Observe, to have God for ours, is to inherit all things. As all beames are in one Sunne, and all streames in one fountaine, so all good you may finde concentrated in one God. Now sin deprives the soul of this universal good, *Isa. 59. 2.* Your iniquities have separated betwixt you and your God, and your sinnes have hid his face from you. Therefore it must needs be a universal evil.

3. The evil of affliction is but dam-
nifying, but the evil of sinne is dam-
ning. Outward afflictions are but
like a cut in the dublet, which may
be stitched up againe, but sinne is
a wound in the heart, that proves in-
curable.

The evil of affliction is but like the
report of the Gunne. It onely
scares

fcares us, but the evil of sin is like the bullet that hurts us, and doth execution.

Oh what a foole is every sinner, to fear the name, the shadow, *viz.* suffering, and not to tremble at the thing, *viz.* sin.

Like ducklins that dive at a little stone, and are not startled at heavens great thunder.

Think of this thou poore deluded sinner, If any such meet with this Sermon, thou who canst now go as lightly under thy finnes, as the bird goeth under its feathers, and never complaine of the burthen. That sinne which is now a Parasite, will prove a Sycophant. That sin which before the act was *inimicus blandiens*, will after it be *scorpio pungens*. Thou feest nothing but weale in the commission, but thou wilt finde nothing but woe in the conclusion. That speech of *Abner*, thou wilt find true of sinne, 2 Sam. 2. 26. *It will bite.*

bitternesse in the latter end.

1. Either in the day of thy conversion, if God have such grace in store for thee.

Austin was so raken with sin before his conversion, that he professeth, *Exarsi aliquando satiari in inferis*, He could never have enough of it, he could have gone even into hell to fill his belly with it; no bread to his taste like to these husks. But when he had put his hand upon the hole of the Aspe, and had done playing before the Cockatrices den, then, like a physical potion, it was not so sweet in taking, but it made him as sick in working, then he cries out, *Rodebar iuas, & confundebar vehementer, &c.* Then he felt an inward gnawing worrne within him, and horrible shame fell upon him, and he was a burden to himselfe, and thus it will be with thee, if God convert thee.

2. Or else in the day of thy confusion and destruction. In that day when God shall turne thine hat into a night-cap; when thou shalt be cast on thy sick-bed, thy way hedged up with thornes: when thy month is come in which thou must cast forth thy sorrows; when griped with paines, and death looks in at thy windows, sinne stares thee in the face, and thou art summoned to the dreadful Tribunal of the great Judge of quick and dead.

Then should one ask thee what now doest thou think of the cup of pleasure? Thou wilt now answer I finde it bitternesse. Indeed it was once as sugar under my tongue, but now it is as the gall of the Aipe, *vicisse voluptatem maxima fuisset voluptas*, as Greg. hath it, The greatest pleasure would have been to have (in my life-time) conquered pleasures; what now, how dost thou feel sinne; Thou wilt be forced to an-

answer as *Chrysostome*, *Omni plumba ponderosius*, no talient of lead so heavy. What dost thou now think of a pardon, oh this would be *πρωτοκαυδος* *εαυς*, the very preguustation of heaven indeed.

Think of this if it be hard for a Saint to stand under pinching sufferings. How canst thou, oh unconverted sinner, think to stand under thy sinking damning sinnes. That is the first inference by way of Information.

2. Is it so, that it is so hard a matter for Saints regularly to stand under pinching sufferings.

Then see what reason there is, why, when we see any of Gods Saints sadly afflicted, we should lend them our helping hand, and endeavour to support them, that they sink not under their burden.

For this I pray observe the Apostles injunction, *Gal. 6. 2.* Beare ye one anothers burdens, and so ful-

fil the Law of Christ, *Bear ye one anothers burdens*, *Metaphora sumpta à viatoribus*, so *Paras* on the Text. A Metaphor taken from travellers, who use to ease one another, by carrying one anothers burdens, either in part or in whole. Now there is a twofold burden under which they may expect our assistance.

1. The burden of sinne, a burden indeed, weigh it on the back of thy surety. It made his soul weary unto death, though he had the strength of a Deity to support him, the fulnesse of the Spirit to sanctifie him, the message of an Angel to comfort him, the relation of a Sonne to refresh him, the assurance of an ensuing glory to encourage him; Notwithstanding all these abatements, yet it made him with strong cries and bloody drops to pray *Father let the cup passe from me*; againe, and againe he requests it. How can the principal stand under it; if the
Sure-

Surety so groane under the burden.

2. The burden of affliction an heavy burden, as I have shewed you, Now beare one anothers burdens, I conceive, takes in the latter as well as the former. Do you see any of your fellow brethren in the faith under pinching sufferings, help to support them.

This duty may faithfully be discharged in three particulars.

1. *Commiserando*, by pitying them, sympathizing with them, *Job 6. 14.* *To him that is afflicted, pity must be shewed from his friends.* When we see any of Gods Saints to hang on the Crosse with Christ suffering, we should, with *Mary*, stand by the Crosse weeping; It is the Apostles injunction, *Rom. 12. 15.* *Weep with them that weep.*

Though we have not the same afflicted communion with them, yet we

We should have the same affected communion with them.

In Musick, strings tuned to unisons, strike one, and the other strings; So it should be with the Saints; As a Saint must not be proud flesh, so he must not be dead flesh. It is observed of the Bees. *Aegrotant anna lamentantur omnes*, If one be sick they all lament, they are so sensible of anothers misery. So whilest we our selves stand safe on the shoare, we should pity those who are tossed on the sea, *Job 19. 21.* Pity me, pity me, O my friends, for the hand of God hath touched me. *Soli filii irae iram non sentiunt, nec tristantur in prius*, Bern. Epist. 256. They are children of wrath that are not sensible of Gods anger, and that are not affected when their brethren are afflicted. Christianity strippeth no man of humanity.

As many of a Saints graces, as faith and patience want opportunity for their

their full exercise, till themselves are afflicted; so some of their graces, as pity and compassion; want a fit opportunity for their full exercise, till their brethren are afflicted. This is an ease in misery to be pityed; grief is eased when it findes it self generative unto others, and produceth sympathy in them, as a burden is eased that hath the assistance of anothers shoulders.

This is given in as one reason why the torments of the damned in Hell are so intollerable, because the grief of the damned is no whit transiend on others to work commiseration in them; but altogether reflexive on it selfe.

Pity them in their sufferings; A Christians temper should be farre from that of Gallio in the Acts, who cared not though the madde Greeks did beat sober *Sosthenes* before his face, so the lathes did not fall on his loynes.

2. *Consolando*, by speaking words of comfort to them.

To them that are of an heavy heart we should administer the wine of divine consolation: See the charge of God to the Prophet concerning the afflicted Jewes, *Esay 40. 1.* *Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Ierusalem.*

Austin calls a friend, *Medicamentum vite*, the salve of mans life, because as a soveraigne salve gives ease to a throbbing wound, so do the comforts of a friend refresh the drooping soul.

When we see any one pledging Christ in the cup of affliction, we should drink to him in the cup of divine consolation. Thus did *Jab*, chap. 4. 3, 4. *Behold, thou hast instructed many, and thou hast strengthened the weak hands. And thy words have upholden him that was fallen, and thou hast strengthened the feeble knees.* Many

Many there are who speak words of insultation to the afflicted Saint, rather than words of consolation; and deale with them on the Crosse as the Jews did with Christ, give them vinegar to drink instead of wine, What is this but to adde afflictions to him whom God hath wounded: Such savage barbarous dispositions should do well to consider *Dauids* imprecation on them, *Psalme 69. 24, 26. Paure out thine indignation upon them, and let thy wrathful anger take hold of them, for they persecute him whom thou hast smitten, and talk to the grief of them whom thou hast wounded.*

3. *Supplicando*, praying for them, in your addresles to the Throne of grace; present their misery to Gods mercy; It is the duty of Christians to relieve one another by their prayers. The Apostles enjoynes it, *James 5. 16. Pray one for another.*

The common stock of supplications

tions is indeed the Churches treasury,
Ephes. 6. 18. Make supplication for
 all Saints.

We read, *Matth. 14. 23, 24.* The
 Disciples were shipped and tossed on
 a tempestuous sea; And you find
 Christ on the Mount praying, *Dum*
discipuli in mari, Christus in monte,
isti remigando laborant, ille interceden-
do implorat, They are conflicting
 with dangers, and Christ is at the
 same time interceding for them, that
 they miscarry not.

Now it is an indispensable duty for
 a Christian to imitate Christ, Christs
 moral actions are for our imitation;
 a glasse by which we must dress our
 selves. It is not enough that we do
legere vitam Christi, but we must
degere vitam Christi, not onely read
 but lead the life of Christ.

He that doth not *sequi exemplum*
vite Christi, follow the example of
 Christs life, shall never *consequi mero-*
rum mortis, shall never shine in
 the

the merit of his death.

If thou do not make Christ thy *Jacobs* staffe to walk by on earth, thou shalt never have him thy *Jacobs* ladder to go to heaven by, if he be not thy example, he will never be thy Saviour.

Pray for your afflicted brethren, go and in *Tertullians* phrase, *Quasi munuscula*; with an holy conspiracy besiege heaven, and feare not a blessing, and reliefe to come to your afflicted brethren; when *Peter* was in danger, and looked every houre to be martyred, The Church prayed for him, and God delivered him, *Acts* 12. 2, 3, 5. This is the second branch of information.

3. Is it so hard a matter for a Saint to bear regularly pinching afflictions, then if any of you have been enabled stoutly to stand under sore trials, give God the praise.

It is in his strength we stand, not onely against our sins, but under our sufferings.

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Alas;

Alas, we are like *Bucephalus*, the very shadow of his burden affrights him, and the very shadow of the Crosse would scare us, we are like earthen vessels; we should crack and break so soone as set to this fire.

Therefore if thou hast beene like *Moses* his bush, burning and not consuming, deeply suffering and hast not beene blaspheming God and his providence, and hast not in thy streights charged God foolishly; Blesse God for it,

The *Psalmist* tells us, *they that go down into the deep see the wonders of the Lord*, *Psalme 107.23*. It is true in a spiritual, as well as in a literal signification: In the deep of affliction God doth wonders, and indeed a wonder of grace it is, that whilest we are suffering from God or for God, we are not found sinning against God.

I will close this particular with that excellent saying of holy *Bernard*.

Some

Some there are whom God preserves from afflictions, *Ne tangant*, that they touch them not, now let them say, *O quam suavis est Dominus*, oh how sweet is the Lord that preserves me; others there are who are preserved in fore afflictions, *ne ledant*, that they hurt them not, that they sin not under them. Let them say, oh *quam fortis est Dominus*. Oh how strong is the Lord that supports me; And so I have finished the second use.

Use 3. It is a Use of Exhortation. And this is the Use I intend chiefly to insist upon. If pinching afflictions be so hardly borne; then let us all be perswaded to lay in such provisions against they come, as may enable us to stand under them regularly when they come. And that we may be thus provided for them before they come, and be able to stand under them when they come. I shall give you some directions under two heads.

1. That you may be provided for them before they come, I advise you in two particulars.

1. Be much in the expectation of them.

2. Be much in a preparation for them.

1. Be much in the expectation of them. In this head I shall hint unto you these two particulars.

1. That afflictions will come certainly.

2. Expectation of them enables us to beare them the more easily.

1. Afflictions will come certainly, Christ and the Crosse are *conites inseparabiles*, companions inseparable, *Marth. 10. 38.* If any man will be Christs Disciple, he must take up his Crosse. It is story, that a fair Virgin fell in love with *Grates Thebanus* for his learning, *Grates* to discourage her shewed her his crooked back, and

and sayes unto her, *Lo this is your husband*, he shewed her his staffe and his scrip, and said, *Lo this is thy dowry, and if you and I match, these are the termes.* For all this she was content; So Christ and his Crosse they go together; as the Rose and the prickle, take one and you cannot think to escape without the other.

As't cannot, shall not be a fixed starre till he comes to heaven, and this will appeare by two demonstrations.

1. If you consider Gods determination, there is a decree for it; so the holy Apostle assures the *Thessalonians*, 1 Thes. 3. 3. Let no man be moved with these affliction, for your selves know that we are appointed thereunto. And this was the doctrine that the Apostles went up and down preaching and confirming the people in, *Acts 14. 22.* That we must through much tribulation enter

ter into the Kingdome of God; in the quotation there are three particulars considerable.

1. That the way to Heaven is through tribulation. Tribulation is the dark entry, through which we must passe, if we would come into our heavenly Fathers Palace.

2. Observe, it is not said barely through tribulation, but through much tribulation, *Per varios casus, per tot discrimina rerum, &c.* varieties of afflictions. It is with the Saints in this world, as it is with those in the straits of *Miagellan*, where the Historian sayes, let a man steere his course which way he will, he ever hath the winde against him.

3. He doth not speak doubtfully, but peremptorily. He sayes we must. He doth not say probably, we may; but, positively, we must, it is decreed: Now Gods decrees are not like the *Polonian* Laws, which are but of three or foure yeares duration, but rather

rather like the Laws of the *Modes* and *Persians* unalterable, yea, farre more unalterable. That is the first.

2. That afflictions will come certainly we may conclude, from the *Saints* constitution.

Every Saint is a compound creature, there is in the best Saint, that ever lived on earth, a mixture of sin and grace, of good and evil, (except Christ, he onely was the Lamb without spot, A Sunne without moat, a vial id which not the least filth.) But we may say of the Saint besides, as one of *Mary Magdalen*, weeping at the feet of Christ; *En Sancta peccatrix*, an holy sinner: He is like the *Israelites* cloud, hath his black as well as his bright side; like a good book, much sollid matter in him, yet many *Errataes*, like the Tribe of *Manasseh*, half on this side *Jordan*, in the land of the *Amorites*, and half on the other side in the holy land.

Now

Now from hence we may inferre
a necessity of suffering.

1. Because he hath some good in
him, therefore the devil will see he
shall want no trouble that he can help
him too: And for this reason his
teeth do even gnash at him, and he
would devour him if he might, more
greedily then ever Rachel did her
Mandrakes.

2. Because he hath some evil in
him, therefore he must look that God
should afflict him. Afflictions will
come, that is the first.

2. Look for them; an expectation
of them will help us to beare them,
*Job 14. 14. 2 All the dayes of my ap-
pointed time, so we need it. All the
dayes of my warfare, so Arias Monta-
nus reads it, will I wait till my change
come.*

We say *provisum est* *ludant*. An
evil looked for before it comes, does
prove a lesse evil when it comes. The
Naturalists observe of the Cocatrice,
that

that if that see us first, we die; if we see that first, it dies. It is true of afflictions. If they come upon us and finde us secure, they have this advantage, to leave us desperate, but if we see them before they come, they loose their sting. Those blows wound deepest which we expect not, and dangers unlooked for do easily surprize us. Then those which we foresee may either be prevented in their coming, or provided for against they come.

A serious expectation of afflictions, either weakens them or strengthens us, makes us more able to sustaine them, nor them lesse able to hurt us.

It was a wise observation which Tacitus makes of a grave Roman, he was *ambiguarum rerum sciens ideoque insuperabilis*. He foresaw them, and therefore was not oppressed by them.

Now mistake not, by this foresee-

seeing of evils I do not mean a distracting, heart-breaking foresight; But which is the next particular, a preparing foresight.

2. Therefore be much in preparation for them. Be careful in these foure following particulars.

1. Get your hearts loose from the world; get your affections untwisted from all your worldly comforts.

It is true we may use the world, but we must not love the world; We may have much of the world in our possession, but we must not make the world our portion.

Worldly comforts are like thorns, they are good to stop a gap with, but bad to make a bed of, if you lay them in your beds, they wound, they pierce you; so worldly comforts you may use, but if you set your hearts on them, this you shall have of Gods hand, you shall lie down in sorrow.

Our

Our present necessary subsistence requires us to make some plantation, but then it must like that of the gardiner, when he puts his flowers in a pot of earth, so that they may easily be removed from place to place in change of weather.

So let us plant here, as that we may be alwayes in a fit posture for a removal, either of our comforts from from us, or us from them. Observe it, a wise neglectivenesse of our comforts whilest God is giving them. Will cause a willingness to part with our comforts when God is taking them.

The loose tooth comes out with ease, but if rooted, draw it, and you tear the flesh with it.

Let the world be as the glove on your hand, not as the skinne on your hand, *Rebus me non trado sed commodo,* says heathen *Seneca.*

It is an excellent allusion that of a Learned man, concerning the soldiers

diers that came to break the legges of those that were crucified with Christ.

They brake the legges of the theeves, but they did not break the legs of Christ, why did they not break the legs of Christ: the reason is given, because Christ was dead already.

So sayes he, if your afflictions, like these souldiers, finde you dead like Christ, dead already, dead to the world, mortified to your unkermoon comforts, they will never breake your bones. It is the leaning staffe that proves the beating cudgel. Get weaned from the world. *Hercules* was destroyed by a poysoned shirt, sticking to his flesh. That is the first.

2. Would you be prepared for pinching sufferings, get your affections fast twisted about *Jesus Christ*. When you have taken your affections off from the world, they must have some object to fix on, *nil est*

quod

quod nihil amat, there is nothing that loves nothing. Well fix them on Christ.

But first get your faith fast twisted about him. It is interest in Christ that makes us too big for our sufferings, two ways.

1. It is interest in Christ sanctifies our afflictions unto us, this lines the yoke, and makes it easie that it pinch not. Afflictions are like Ore which the Merchant bringeth from farre, which looks ill-favouredly until it be refined, but when it is refined, then it is beauteous; So it is with our sufferings, no beauty in them till Christ refine them. Interest in him, It is this tree that takes off the bitteresse of this Marah, and make the waters thereof not onely poysonlesse but wholsome, as all our duties, and what we do for God must passe through a Christ, else they cannot be accepted, for our best duties are both defective and defiled.

1. They

1. They are defective, and so want the good they should have.

2. They are defiled, and so have the evil adhering to them which they should not have, and must therefore passe through a Christ, else they are not accepted.

So also our sufferings, which we suffer from God or for God, must pass through a Christ, else they cannot be sanctified.

Salt-water, by being strained through the earth, becomes sweet; so interest in Christ, it is that takes off the Acrimony, and the tartnesse of our afflictions, and doth transubstantiate the bread of adversity into Manna, Angels food. To this soule there is not one drop of malediction in an whole sea of affliction; and this lightens the burden.

2. Interest in Christ by faith, as it doth line the yoke and makes it easie, so it strengthens the neck also, and makes

makes it more able to bear it, *munimur quatenus unimur*, as one well. Faith it is that fetches strength from Christ, whereby we are enabled, not onely to do, but to suffer, *John 15. 5. Without me, sayes Christ, you can do nothing.* It is as true of suffering, without him we can suffer nothing; without him, as we cannot do what he hath commanded, so we cannot suffer what he hath ordained.

Chrysostomes comparison is a good one, take a stone, and through it into the sea, and it sinkes presently.

But take that and a thousand more, and put them into a ship, and then they are carried safe above water, so take a soul separate from Christ, and he sinkes so soone as ever he is cast on these waters, but let that soul be shipt in Christ, and he is like *Noah* in the Ark, safe when all the world is drowned in the deluge, well then
get

get your interest in Christ, have your Ark built before the flood come.

3. Would you be prepared for the most pinching afflictions: Be sure you get and keep a good conscience. By this good conscience, I mean,

1. A conscience purified from the filth of sin.

2. A conscience pacified from the guilt of sin.

1. Get a conscience purified from the filth of sinne; this is done by the grace of sanctification.

2. Get a conscience pacified from the guilt of sinne, this is done by the grace of justification.

Conscience, when it is pure, it will be peaceable, *Heb. 10. 2.* Because that the worshippers once purged, should have had no more conscience of sin, conscience, when purged, hath no more conscience of sin; What is it to have no more conscience of sin.

1. You

1. You must not understand this having no more conscience of sinne in respect of its Commission; as if such an one made no more conscience of being drunk, of being unclean, &c. This is a sinful sense, and is not the Apostles meaning. This is a contradiction to have a conscience purged from sinne, and yet to have no conscience of committing of sinne.

But secondly, to have no more conscience of sinne in respect of its vexation, (i.) when conscience is purged, sinne shall not vex him, and trouble him, and disquiet him.

Conscience reads its discharge in the blood of Christ, Christ hath made an end of sinne, as *Daniel* phrales it, *Dan. 9. 24.* He hath finished transgression, not by doing it, but by destroying it.

Now get such a good conscience, a conscience purged in respect of the

filth, and a conscience pacified in respect of the guilt of sin.

Sinne in the conscience is like the boil in the shoulder, that makes every light thing to be a burden intollerable. Let conscience be cleane and calme, such a conscience will be a singular preparative for the Crosse. *Omnis vilis est pœna, ubi pura comes est conscientia*, sayes Tyburtius. Outward troubles are swallowed up in inward peace. A whole skinne feelies no smart, though bathed in brine, *Prov.* 18. 14. *The spirit of a man will sustaine his infirmities.* The spirit of a man, that is, the conscience purified, pacified, will cause him to bear, not onely with much patience, but with much courage, the heaviest burden of afflictions, that either the wisdom of God doth, or the malice of man can inflict.

This good conscience is like oyle, that alwayes swimmes on the top, what ever waters of adversity are below.

low. This is like the Ark, which though tossed with the waves below, hath a window above to let into the soule the light of Heaven. This, like *Elias* his mantle, hath divided the waters, and carried many gracious souls through a flood of miseries, as on dry land. *Tranquilla conscientia, tranquilla omnia.* This will be a dry house in a rainy day. Thou can't not be so cold, but this fire will warm thee; Get and keep a good conscience.

4. And it is the last I will mention, get a well-grounded assurance of your interest in God and his favour. If it be faire above head, a man will the more cheerfull wade through the dirt that is under his feet.

Be sure you do not mistake in your assurance, Many a Christian mistakes his sugar as well as his wormewood. There is a twofold assurance, a false assurance, and a true assurance,

There is an assurance which is a fixed starre , made of quintessential matter, which will not faile, and there is an assurance which is but a comet, made of base slimy materials; and doth quickly consume , and vanish away.

There is an assurance which will be an anchor, and cause the soule to ride safe in the greatest storme, and there is an assurance which will prove but an imposthumated wave, which though it may lift up the soul for a while , yet it is but that it may sink it the deeper.

This false assurance may better be called a Christian fool-hardinesse, or a soul-destroying presumption than assurance.

See that your assurance be of a right stamp, wrought by a double influence of Gods Spirit.

1. Working grace in you.
2. Warranting the grace which he hath wrought. He plants grace in the

the soule, and having done so, he irradiates, and shines upon those graces he hath planted; He gives grace, and then sets, as it were, his hand and seale to our receipts, and so assures us; Hence called an earnest, a seal, a witness often in Scripture.

See that thy assurance be an assurance, not of thine own fancying, but of the Spirit's framing; And see the efficacy of such an assurance as to this present case, *Heb. 10. 34. They suffered joyfully the spoiling of their goods. Knowing that in heaven they had a better, and more enduring substance.*

The greatest suffering falling on an assured Christian, are but as so many sparks falling into an Ocean, sayes *Chrysostom.*

The reason why we are so unwilling to part with our gifts, is, because we do not cleare up our interest in the given. When the Sonne shines directly in our eyes,

it dazles them, and we are starke blinde to all inferior objects; so doth the light of Gods countenance shine cleare on the soule, and can it be taken with such things, as corne, wine, and oyle, when the soule is feeding upon the Grapes and Pomegranates of the promised Land, it willingly parts with Garlike and Onions of an *Egypt* below.

Do you think the Prodigal feasting in his fathers house did ever repent him of the losse of his husks. Assurance it is *Abrahams* bosome, and will turne a prison into a palace, And make *Philpots* cole-house more beautiful than *Bonnerr* palace.

One of the Schoolmen gives this as a reason, why *Adam* in innocency was not sensible of his nakednesse, It was because he was taken up with immediate converse and communion with God, this assurance will

will make us insensible of sufferings.
*Fere, fere Domine, nam remissa
 mihi sunt peccata,* said Luther, Lord,
 smite me now I am assured thou hast
 pardoned me.

This made the Martyrs snatch at
 torments, as if they had been trea-
 sures, and made them lay down their
 lives as readily as they have laid off
 their cloaths.

It was *Jeromes* counsel to a young
 man complaining under his afflicti-
 ons; take a turne or two in Paradise,
 and thou wilt not think of thy Wil-
 derneffe, nor be troubled at the do-
 lours of a Desert: So get into this
 Paradise of assurance, walk in it, and
 it will swallow up all your troubles;
 The want of this imbitters your
 comforts, and the presence of it
 will sweeten your crosses. And thus
 you see how to be provided for affli-
 ctions, sore afflictions before they
 come.

2. I shall direct you in the next
 place

place what to do, that you may be quiet, and not faint under them when they are come upon thee, and that thou mayest not be sinfully troubled when they touch thee.

1. When under sore afflictions, compare the evil of thy sufferings with the evil of thy sins, compare the evil thou endurest with the evil thou deserveest, and thou wilt find no proportion betwixt them.

As all the good we do for God in this life, is lesse then the least of Gods mercies, so all the evil we suffer from God in this life, is lesse then the least of our sinnes. This was the acknowledgement of the Church in *Ezra's* dayes, *Ezra* 9. 13. And after all that is come upon us, for our evil deeds, and for our great trespassse, seeing that thou our God hast punished us, lesse then your iniquities deserve.

It may be thou art branded, thou
de-

deservest to have been executed; thy crosse is a rod, it might have been a scorpion. Thy burning fever might have been a scorching hell. Thy correction might have been damnation.

Be sensible of the guilt of sin, this will quiet you under the greatest sufferings.

Observe the order of the three first. Beatitudes in our Saviours Sermon on the Mount, *Mat. 5. 3, 4, 5.* The first is, *Blessed are the poor in spirit.* The second, *Blessed are they that mourne.* The third, *Blessed are the meek, poverty of spirit*, what is that but sight and sense of sinne, that will cause you to mourne, and make you humble under it, and this will make you meek as meek lambs, and that not onely in the hand of the shearer, but the butcher.

The reason why we are so sensible of sufferings is, because we are no more sensible of sin.

The

The chesnut, if the shell be not crackt, and broken, it leaps out of the fire, it cannot endure the fire, but crack the shell and then throw it into the fire, it is quiet, it is because we are no more broken and humbled under the sense of sinne, that we are so impatient under the smart of suffering.

Otherwise we should say with the Church, *Micah 7. 9. I will bear the indignation of the Lord, because I have sinned against him.*

That our sufferings do not runne equipage with our sinnes, and that the fire is not answerable to the fuel, me thinks is a quieting consideration. That is the first.

2. Compare your sufferings with the sufferings of others, and I shall enlarge this head in three particulars.

1. Compare what you suffer with what the creature doth suffer for you.

It

It was an excellent meditation that of Master Hooper, Martyr; I sit down, sayes he, and seriously consider with my selfe, what the bruit creatures do suffer for me; The creature, it is brought to the shambles, roasted at the fire, boyled in the water, cut on my trencher, chewed with my teeth, taken into my stomock, and there turned into that which is loathsome: Now sayes he, shall the creature suffer so much, that it may be made serviceable for me, and shall I grudge to suffer any thing that I may be thereby fitted, to be made serviceable for God. There is much in this.

2. Compare your sufferings with the sufferings of others, other Christians like your selves.

Aliorum respice casus mitius ista feres, Chrysostome in his Sermons on the Colossians, would often say, *Memor esto vinculorum Pauli*, Oh remember Pauls bonds, if you would

would not faint, remember *Pauls* chaines.

Thou sufferest many and sore evils, look abroad and thou mayest see others to suffer more and greater evils. It may be God hath measured out unto thee an *Epha*, the same hand hath measured out unto another an *Omer*, that is ten times as much. It may be God hath laid on thy loynes three or foure lashes, look upon another, and it is likely thou mayest see God dealing with him as with *Paul*, giving him forty stripes save one, and that not once onely, but againe. It may be thou art anckle deep in this river, another knee deep, yea, so deep that if God did not put to his everlasting arme, he could not but drown.

Jehoiada hath lost but his Goard, and he is in an heat, I doubt not but his feaver fit of our rage had been cooled presently, had he

he but considered *Job* who lost all.

3. Compare your sufferings with the sufferings of Christ.

Christ suffered deep indeed ; thy sufferings compared with his , bear no more proportion than a drop to the Ocean, or a little spark to the greatest flame.

It cannot be thought what Christ as thy Surety hath suffered for thee, it passes the conception and expression of men and Angels, Christ suffered more then all the men on earth ever suffered , yea, more than that , he suffered more than all the damned in hell can suffer for, as One gives the reasons.

1. Christ suffered the wrath of God, due to the sinnes of all the Elect.

2. The sufferings that Christ endured, were satisfactory, proportionable to the justice of an incensed God, great sufferings indeed.

Now

Now the Apostle thought this physick would be sufficiently effectual to cure the frets, *Heb. 12. 2, 3.* Looking unto *Jesus*, the Author and finisher of your faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is now sit down at the right hand of the Throne of God.

Consider him that endured such contradiction of sinners against himself, least you be wearied and faint in your minds.

Petronius could tell *Caesar*, he had rather be with *Cato* in prison, than with him in the Senate. *Caesars* example made his souldiers prodigal of their lives, oh how should the example of Christ prevaile with us, and his company encourage us. *Shall not I weare this cap* (sayes *John Hus Martyr*) *for Christ*, a cap it was, painted with ugly Devils, and *shall not I weare this cap for Christ*, who wore a crowne of thornes for me.

Lu-

Luther was angry with those that set out his sufferings, because they were nothing to the sufferings of Christ. Thus compare thy sufferings with the sufferings of others; this will ease the incumbent Crosse, and be effectual to quiet thee.

3. Compare the evil you suffer with the good you enjoy.

1. With the temporal good things, It may be there is one crosse incumbent, but there are an hundred mercies present.

God it may be hath forbidden thee to eat of one tree, after which thy teeth water, and on which thou longest to be feeding. Look, and he hath given thee liberty freely to feed on many other trees; it may be God hath taken away one dearly endeared relation. He hath left many; Know that God that hath taken one comfort might have taken all.

I have read of *Anytas*, that being at supper with some friends, one *Alcibiades* came in at the same time, and took halfe his plate from his cupboard, at the sight of which *Anytas* was not moved to impatience at all; one of his friends wondering at it, asked him the reason. He replies, he that took but half, might have taken all.

I take it kindly he hath left me any, so look with one eye upon what God leaves as well as with the other eye upon what God takes, and thou wilt see more reason to be thankful than discontented. This was *Jobs* quieting Argument, *Job 2. 10.* *What, shall we receive good at the hand of God, and not evil.*

2. Consider thy spiritual good, which thou enjoyest.

This is an undoubted truth, that God takes away no good thing from a Saint, but he leaves a farre better

ter good in the roome of it. If God take away the husks, he leaves thee the grain; if God take away the casket, he leaves the jewel; if God cut off the comforts of the stream, he leaves thee the comforts of the fountain to refresh thee. He leaves himself, and how is it that this doth not quiet thee.

Now God is all, all that is good, an excellent text you have, Revel.

21. 7. *He that overcometh shall inherit all things, and I will be his God, and he shall be my sonne.* Ob-

serve, *He shall inherit all things.*

How appeares it? *I will be his*

God, as omnia mala in summo malo,

you have all evils in the chiefe e-

vil, poverty, sicknesse, disgrace,

&c. all in sinne. So *omnia bona*

in summo bono, we have all good

in the chief good; in God. All

the starres of comfort you have in

this Sunne; God is a systeme of all

G

that

that is good; *Quicquid appetibile*; What ever thou doest want; or canst wish, there is enough in one God, to relieve the one, and silence the other; Now why should a Saint be sinfully disquiet at the loss of other things, seeing God hath left himselfe, who is the best thing. *Seneca* hath a fine similitude.

Suppose a man hath a very faire house to dwell in, pleasant Orchards, and delightful Gardens; set about with many fruitful trees for ornament; And yet this man that hath all these accommodations, should be much offended because the winde blowes off the leaves from his trees; what an unreasonable thing is this, sayes *Seneca*. So for a man that hath the fulnesse of a God to comfort him, and to refresh him, to be disquiet because the winds blow off a few leaves, his riches, his re-

reputation, his relation, &c. it is unreasonable.

What reason had *David* to complaine of the losse of his spurious, illegitimate child, when as God gave him a *Solomon* in the roome of it. He that enjoyes God need no more to be discontented at the losse of other things, than he that enjoys the Sunne hath to fret at the setting of the starres. Thus compare the evil thou sufferest with the good thou enjoyest; the good things temporal, spiritual, *Eccles. 7. 14.* *Solomon* gives us this counsell, *In the day of prosperity rejoyce, in the day of adversity consider, God hath set the one against the other.* And so do thou that thou faint not.

4. Compare the evils thou sufferest with the hand that brings them. Afflictions, as they come not causelessly, so they come not casually. *Job 5. 6.* *Affliction cometh not out*

of the dust, neither doth trouble spring out of the ground. No they have a higher rise. Look what David says of promotion, is as true of affliction, Psalme 75. 6. Promotion cometh neither from the East, nor from the West, but from the Lord, who is thy indulgent Father even while the rod is in his hand.

I grant it is a very hard matter for a man to see his face in troubled water, in the rough waters of affliction, to see the face and favour of God is difficult, to see smiles in his face, when you see a rod in his hand; yet believe it, God is never more a Father, than when he is a Corrector. And who is it that would not patiently beare the stripes of a child, when he doth clearly see the steps of a Father.

It is very observable, *David* having received but a petty affront from churlish *Nabal*, yet it puts him into
into

into a feaver fit of outrage, 1 Sam. 25. 22, 23. In vaine have I kept all that this fellow hath in the Wildernesse, so that nothing was missing of all that pertained to him, and he hath requited me evil for good. So, and more also, do God unto the enemies of David, if I leave of all that pertaine unto him, by the morning light any that pisseth against the wall. Abigail and all must to it.

The same David having received a far greater indignity from Shimei, He cursed David, and threw stones at him, insomuch that Abishai the the sonne of Zeruiab would have killed him, No. sayes David, let him alone, 2 Sam. 16. 9. Now, why was David so quiet under the greater, and so outrageous under the lesser discourtesie. In Nabals unkindness, God was not in all his thoughts, but in Shimeies; this was that which

did patient him. It is the Lord, *The Lord hath said unto him, curse David.* He considered the hand from whence it came, happy twigs that are guided by so gracious a hand, as will be sure to moderate them in their proportion and duration.

1. In their proportion, as that thy sufferings shall not be either above thy strength, or beyond thy patience. God ever looks at the ability of his children, and makes their power the rule of his proceeding, *2 Cor. 10. 13. God is faithful, he will not suffer you to be tempted above what you are able.*

It may be God may suffer thee to be tempted as much as thou art able, that so grace may be exercised; who builds a ship, and doth not fit her burden answerable to her bigness, else his cost would be lost in part, and his labour in vain.

But

But God will not suffer thee to be tempted above what thou art able, least the gracious be destroyed, what man will presse his childe to death by laying too great a load on his shoulders: Or sink his vessel with overburdening it. *Timothy*, a young and weak Saint escapes the prison, when as *Paul*, stronger in grace, embraces the stocks. Beleeve it, God will not put one drop into thy cup more then he sees to be needful for thee, and will not this quiet thee.

2. He moderates it in respect of duration. As how much thou shalt endure, so also how long, *Rev. 2. 10.* The Devil shall cast some of you, not all, into prison, not into hell; and ye shall suffer tribulation, not destruction, ten dayes, not for ever; No sooner is the drosse separated from the gold, but the fire shall out.

As

As God will not put one drop into thy cup, so neither one sand into thy glasse more than thy necessity requires. Look at this hand, and although your sufferings may be bitter in the streame, yet you will finde them sweet in the fountain.

5. Compare the evils you suffer with Gods ends in inflicting them.

Gods designe is gracious; Saints afflictions are not *Laniens*, but *Medicina*; not butchery, but Chirurgery. The waters of afflictions are to the Saints as the River *Nilus* to *Egypt*, which by overflowing the land fattened it.

Heb. 12. 9, 10. We have had fathers of our flesh, which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits, and live?

For they verily for a few dayes
cha-

chastened us after their own pleasure, but he for our profit. 1. Here.

2. Hereafter.

1. Here, in this life profitable.

1. If you respect sinne, and so the Saints afflictions bring a double advantage.

1. *Flagelli loco sunt, cum peccavimus.*

2. *Frani loco sunt, na peccamus.*

1. Whips they are to drive us to repentance, for sinnes committed, *Lam. 3. 39. Wherefore should a living man complaine;* a man for the punishment of his sinne. What follows, *to search your heart, and try your wayes, and turne the Lord your God, Quia sentio pœnam recogito culpam, Greg.* Punishment felt brings us to consider sinnes committed, and this consideration promotes repentance; vipers, when lasht, spit out their poison. *Israel, under the crosse*

crosse defied the idols which before they deified.

Plutarch observes of swine, that their Optick nerve is so disposed to turne their eyes downward, that they cannot look upward, and behold the face of the heavens till they be laid on their backs; so it is to too oft with us; till God lay us on our backs we will not look towards him. *Joab* though sent for, yet will not come to *Abfalom* till he set fire in his corn, and then he comes: Happy gusts that blow us into our Haven.

Now tell me, is it not farre better for God to smite us into his way, than to smile us out of it? with the Prodigal to famish us home, than to furnish us out of our Fathers house.

2. They are as bridles to keep us from sinne for the time to come, *Hosea 2.6. I will hedge up her way with thornes*, sayes God of his Church.

Church. It is an allusion to beasts, who going in the way, see pleasant pastures, delightful meadows, and would faine be grazing, but the sharp thornes prevent them. Afflictions are sharp thornes to keep us from sinning. If we will have our sinful delights, it shall cost us deare, says God, she shall pay dear for pleasures, if she will have them; yea, she shall smart for pleasures ere she come at them, and as we speak proverbially, it shall cost her a scratcht face.

A Saint is kept in brine that he may not putrefie, and feedes on aloes to kill the worms.

Happy these stumbling blocks that are cast in our way to keep us from sinne; for if God were not thus an hedge to keep us from straying, God would never be a fence to keep us from destroying.

2. Profitable they are in respect of
grace.

grace. 1. They prove it. 2. They improve it.

1. Afflictions are graces touchstone, they try the truth and strength of grace who can tell what the sheaf will yeeld, till it come to the flaile; or what the cluster will afford, till it be brought to the presse.

A guilded potsheard may shine till it come to the scouring, and the house on the sand make as fair a shew as that on the rock, till the storme come, *James* 1. 3. called the trial of our faith.

They say Mettallaries, when they would try where gold lies, use an hazel rod, & which way that inclines, the veines of gold lie, and this they call *divina virgula*. Afflictions are divining rods, to shew gold from dross, to demonstrate the truth of our graces, when interest is crossed, hirelings become changelings.

2. They are fencing Schooles, for the

the exercise, and consequently for the increase of grace, for *gratia acta*, is *gratia aucta*.

Job 23. 10. When he hath tryed me, he shall come forth as gold, by this fire the drossie and scorious matter is separated, and the corruptions that adhere to our graces purged away, the rose is sweeter in the still than on the stalk, and fishes thrive best in salt water, the greatest fishes live in the salt sea. The Walnut tree, the more it is beaten, the more fruitful it is. *David* was never so tender, as when hunted like a partridge; nor *Jonah* so watchful as in the Whales belly, *vilabat in ceto qui stertebat in navi*. It is storied of the *Athenians*. *Non nisi attrati*, that they were never so good as when in mourning.

Afflictions improve the Saints graces, and cause argent to seem more bright in a sable field. And now are not afflictions profitable.

2. As here, so hereafter, they work our glory, the crosse doth but prepare fore the Crown, 2Cor. 4. 17. *For our light afflictions which are but for a moment, work for us a farre more exceeding and eternal weight of glory.* If any ask how they work glory, I answer,

1; Negatively, not *meritorie* not as a meritorious cause, as Bellarmine will have it; as if our sufferings did earn this glory. The Apostle disclaimes this, Rom 8. 18. *I reckon that the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us.* Our blood cannot oblige God, our bearing the greatest affliction; doth not weigh so much as the least grain of glory, much lesse that exceeding and eternal weight of glory.

2. Positively, they work it *preparative*, by way of preparation, they make us fit vessels to hold an exceeding
ing

ing eternal weight of glory, not properly, but by an *Hyperbole* in speech, they work towards an *Hyperbole* in glory. *Majora certamina, majora sequuntur pramia*, sayes *Tertullian*. The greater our conflicts, the greater our crown. The seeds of future happiness are sown in the furrows of present affliction. The sufferings of the Saints are active, and their passions operative.

Thus you see the Lyons carcasse doth prove an hive of honey, and doth produce a swarm of mercies.

Consider these ends, the advantages God intends you by your sufferings. *Salmerons* comparison is good; suppose a man throw at thee a massy stone of a Diamond, and hit thee a smart blow with it, art thou offended at him? No, because the worth of the Diamond makes abundant recompence for the smart of the blow when God afflicts his Saints, he throws

throws Diamonds at them, the profit makes them an abundant mends for the paine. That is the fifth consideration.

6. Compare your present crosse with your future crown, your crown of thornes with your crown of glory. He that would wade safe through a deep swelling river, must not look downward, if he do so, his head is giddy, his eyes dazle, and he will be in great danger of drowning, his only way is to look on the shoare; so he that would wade safe through the deep waters of sore tribulations; he must not look downward, but upwards on the coasts of heaven. And *pericula non respicit, qui coronam respicit.* It was a foolish woman that was afraid her son would catch cold, by pulling off his cap to put on a crown.

He is not troubled at the waves, whose eye is fixed on the harbor; thus did

did the Apostle, 2Cor. 4. 16, 17. For this cause we faint not: what was it that revived them. For these light afflictions, which are but for a moment, work for us an exceeding eternal weight of glory. Observe the elegancy of the holy Apostle.

1. All that can be by man inflicted on man, it is but *θλίψις*, compressio; It is but a pressure, and that of the body onely, Lo against this he sets *δοξή*, glory.

2. You have the kinde of affliction; It is but *τι ἥλασεν*, some light thing easie to be borne, through divine assistance, but the recompence is *βαρὺς*, a weight that infinitely overpoyseth all your sufferings.

3. The continuance it is but *καιρὸς ὥρα*, it is but for a moment, at the utmost the line of suffering is but as long as the line of living, and that is but short, but the weight of glory is *αἰώνιος*, eternal, a date that never

expires, a feast that never needs a voyder.

After a million of years expired, thy glory is but begun, and when a thousand millions more are past, thy glory is not the neerer an end, *Momentaneum quod cruciat, eternum quod delectat*, Austin. That which cruciates is but temporal, that which delights eternal.

In this glory the length of the continuance shall not nauseate or breed a loathing. No, but fulnesse of satisfaction, and freshnesse of appetite in heaven are interchangeable, *sitiētes satiamur, satiati sitiemus*, as Bernard excellently, thirsting we shall be satisfied, be satisfied thirst again, The soul shall be ever sucking at the breasts of Christ, and yet never be stomach-sick with his consolations. It is the misery of the damned in hell, their torments are so great as that every moment seemes an eternity.

nity. It is the happinesse of the Saints in heaven, their joyes are so fresh, that their eternity seemeth but a moment. Momentany afflictions, but eternal glory.

4. To shew that in this comparison all degrees of comparison are exceeded; He addeth *hyperbole* upon *hyperbole*; καὶ ὑπερβολὴ ἐπὶ ὑπερβολῇ. He amplifies it with emphatical Græcisme.

Because other tongues cannot word by word expresse it to the full, he is forced to use words and phrases exceeding all comparison. *Mirè supra modum*, so Erasmus; *supra modum in sublimitate*; so the vulgar Latine, *Excellentèr excellens*; So Beza, the Summe is wonderful above measure, above measure exceedingly excelling, and as our *English* translation hath it; *A far more exceeding great, eternal weight of glory*; who would not suffer any thing for this glory;

Saint Paul, wrapt up into the third heavens, and had but a glimpse of it, he saw and heard *ἀπὸ τοῦ τρίτου οὐρανόθεν*.

1. Words which were not lawful to be uttered; so *Musculus, Quia inter secreta paradisi*: Not to be known till we come to heaven.

2. Which is not possible to utter, say others by the tongue of men or of Angels, when in the wilderness think of this *Canaan*. Your beast goes more cheerfully through a miry way when he is travelling homeward. *Basil* speaks of some martyrs cast out of doores naked in a frosty night, and were to be burnt the next day, did thus comfort themselves, Winter is sharp, but Paradise is sweet, and one dayes being in *Abrahams* bosome will make amends for all.

The Eagle they say hath this disposition in her, contrary to that of other birds, other birds, when hurt, cry, and make a noise, the Crane chatters,

chatters, the Dove mourns, the Raven croaks. But the Eagle, when she is wounded, flies aloft towards the Sunne, and recreates her self with its warm beams, so get aloft by the actings of an holy faith, be much in heaven, and troubles will not trouble you.

The people all stood without in the outward Court of *Solemons* Temple but the high Priest went into the *sanctum sanctorum*; so whilest thy senses may be without exercised with the smart and paine of sufferings.

Let your faith enter within the vaile, and see things invisable, and then you cannot but conclude with the Apostle, *Rom. 8. 18. I reckon that the sufferings of this present life are not worthy to be compared to the glory which shall be revealed in us, λυγίζομαι, q. d. I have cast up the account, I have well weighed the matter, and I see good reason to conclude it. The*
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sufferings of this present life, be they what they will be, are not worthy to be compared to that glory which shall be revealed in us, *in suis*, in us, not to us. *Neque enim erimus otiosi spectatores sed participes gloria*, Bern. We shall not be idle spectators of it, but partakers of it, it shall be revealed in us.

And now I wish that this Sermon may be in the hand of every poore afflicted soul that reads it, as the rod of mirtle in the hand of the traveller, which as Historians report, doth keep him from growing faint or weary, till he come to his home.

FINIS.

